SOME NEW BOOKS.

Hennn's View of Christianity. THE FIRST WOLK OF THE APOSTLES. It is in the book entitled Les Apôtres

which forms the second volume of his " Orice

ines du Christianismo" that M. ERNEST RENAN has undertaken to deplot the short but deel sive period of preparation and transition between the death of Josus and the first of the great missionary journeys by which St. Paul dimed at the conversion of the Greek and Roman world. The story of the evolution of the Christian rejugion is here taken up at the point where "The Life of Jesus" left it, that is to say, according to the chronological data acepted by the author, on Saturday, the 4th of April, of the year 33. Beginning at this point, the narrative is still, for some time, a sort of continuation of "The Life of Jesus." It is still Jesus, says M. Renan, defining his thome in the introduction, "who by the sacred fire, a spark of which has sutered the heart of a few friends, goes on cretting institutions of the highest originality citating and transforming souls, impressing verything with the seal of his divinity. vill be our task," he continues, " to show how, wheath this influence, persistently netive and letorious over death, was established the faith a the resurrection, in the power of the Holy in the gift of tongues, in the pulssance of the Church. We shall describe the organi ation of the Church at Jerusalem, its first rinls, its first conquests, and fest missions that went forth from its som. We shall follow Christianity through rapid progress in Syrin, as far Antioch, where a second espital Antioch . formed, more important, in one sense than fernsalem, and destined to supplant it. In this lew centre, where converted Pagans consti ate the majority, we shall see Christianity over itself definitely from Judaism, and re wive a name; here, above all, we shall see orn the great idea of distant missions, debear the name of Jesus into the centile world. We shall pause at the solemi noment when Paul, Barnabas, and John-Mark ot out to execute the great design. We sha! hen interrupt our narrative to cast a giance ion the world which those daring mission ries are undertaking to convert. We shall try o give an account of the intellectual, political toral, religious, and social situation of the loman empire about the year 45, the probable ate of Saint Paul's departure on his first mis-

Such is the subject of this second book which

1. Renan has ontitled "The Apostles," because

t portrays the period of joint action during chich the little family created by Jesus moves a concert and is morally grouped around a ngle point-Jerusalem. In his next book, the uird, the author will carry us outside of this arrow circle, and will show us the man who presents better than any other the travelling ad conquering Christianity, Saint Paul, almost ione upon the stage. On the threshold of the resent narrative we are reminded that, "alhough with the opening of a certain epoch he ave himself the appellation of Apostic, Paul ould not elaim it by the same title as the Twelve; he is a laborer of ne second hour, and almost an intruder. he condition in which the historical docucents have come down to us produces here a pseies of Illusion. As we know infinitely nore about Paul than about the Twelve, as we are authentic writings of his and origina iomoirs of great definiteness with regard to me spechs of his life, we ascribe to him a aportance of the highest order, almost supeor to that of Jesus. This is an error. a very great man, and he played in the founintion of Christianity one of the most consider ble rôles. But we must not compare him ither with Jesus or even with the latter's imandiate disciples. Paut never saw Jerus: he sever tasted the ambrosis of the preaching in inlike. Now, the most medicere man who and had his share of the celestial manna was or that very fact, superior to him who had oly known the after taste. Nothing is more afse than the opinion which in our lay has become fashionable, and which would nake Paul the real founder of Christianity. The real founder of Christianity is Jesus. The ext highest places should be reserved for those reat and obscure companions of Jesus, and or those impassioned and faithful female clends who believed in him in spite of death. 'aul was in some sort an isolate i phenomenou a the first century; he left no organize I school shind blue; he left on the contrary, violent nemies who wished after his death to banish im in some measure from the Church, and ven to put him on the same footing as Simon Maggeran. They took away from hi what we regard as his psculiar achievementbe conversion of the Gentlies. The Church Corinch, of which he was the sole founder, Mocted to owe its origin to him and to Saint Cater jointly. In the second century Papias ud Saint Justin do not so much as mention is name. It is later, when there is no longer u oral tradition, when the Scripture has su-erseded everything, that Paul acquires in hristian theology a capital place. Paul, in act, has a theology while Peter, and Mary Magialen, have none. Paul has left works that nerit grave consideration; the writings of the sher Apostles cannot vis with his either in inportance or in authenticity." For the decisive events which took pince in

se days immediately following the death of lesus, the documents are, of course, the last hapters of the Gospeis, which contain the necounts of the apparitions of the risen Christ, M. Bennn's notion of the relative value of these authorities was defined in the preface to his evised "Life of Jesus," to which we have prelously directed attention, and we need oul; say at this time that, so far as the present narrative rests upon the concluding chapters of John's Gospel, it would be thought by the maerity of rationalistic scholars to be less firmly counded than the author believes. For the camain der of the book, covering the period bevoen the final manifestation of the risen Lord and the departure of Paul and Barnabas a their joint mission, the author, of course, dies on the early chapters of the Acts of the tposties, the statements made in that docunent being verified by St. Paul's letters, and ossecially by the Epistic to the Gaintians. As to the suthership of the Acts, M. Renan holds that he book was written by the same hand which souned the third Gospel- a position in which lmost all critics agree with him. But he also believes, what many scholars are disposed to suestion, namely, that the book was written by a tisciple of Paul. He does not, indeed, oversok certain facts of much significance, as, for instance, the almost total want of correspondsuce in respect of style, thought, and doctring etween the Acts and Paul's Episties; the failire of the apostolical history to give Paul the fitle of Apostle, except in a single chapter, and then half inadvertently; and the attribu sing of the initiative in the work of Gentile conversion to Peter. But, while he gives much veight to these objections. M. Renan thinks ham overnorne by the conclusive evidence of commedeship in certain parts of the narrative, and his judgment, on the whole, is, therefore book of the Acts was written by one of Paul's companions, who subsequently became a disciple of Peter, and who, in the comsosition of his chronicle, was impelled by pious desire to conceal or extenuate contro ersies which had disturbed the Church, and to servert Paul's biography in material partieu-Renan has recourse to the letter which are thought to be correctly ascribed t Paul himself, as well as to some others of the writings included in the Beriptural canon tha brow light upon the quarrel which soon broke out between the Judaizing Christians, who adhered to the Mosaic law, and their more libera rethren who alone could have adapted Chris-

Among the subjects discussed by M. Renan in this volume the reader turns with apecial suggerness to the study of the formation of the ballels relating to the resurrection of Jesus; to the description of the phonomena of ecstacy stat prophecy exemplified in the suppose descent of the Holy Chost, and in the gift of

tongues; to the account of the conobitie or communistic organization of the first charge it Jerusalem; to the examination of the strange collectous movements that seem to have run parallel to Christianity like that started by from Magus: and, finally, to the survey of the Roman world in the middle of the first century of our era, a picture not more remarkable for be wide and accurate learning which provided the pigments then for the insight and artistic skill and illuminative power with which they are combined. It is only the author's treatment of the first and last of these topics that we shall here be able to indicate by extract and paraphrase.

Authough the resurrection of Jesus is regarded by M. Renau as a myth, no doubt is cast on the honesty of most of the disciples who propagated and accepted the report, and an attempt is made to show how such a legend might have been generated in good faith through the induence of visions and ballucinations on intensely excited and eredulous minds. From a collation and analysis of the various and in some degree contradictory, accounts of the resuscitation, he endeavors to reproduce the series of incidents which, in his opinion, may really have taken place. Before making, however, some citations from the chapter in which the author cessays to reach historical and psychological verisimiliinde by piecing together and interpreting the fragments of tradition which have come down to us, it will be useful to recall the specific aims and principles by which he is governed in his endeavors to disclose, or to divine, the substratum of reality, which may have underlain the fictitious superstructure. He has defined these aims and principles once for all in the "Life of Jesus." "In histories like this," he says, "where only the collective effect is certain, and where almost all the details are open to more or less doubt by rouson of the legendary nature of the documents, hypothesis is indispensable. With regard to epochs about which we know nothing, there are no hypotheses to make. To try, for instance, to recreate this questionably existed, but of which no fragmont has come down to us, and of which we possess no written description, would be a labor attogether arbitrars and lost. But what can be more legitimate than to seek to recompose the friezes of the Parthenon from what remains of them, availing ourselves also of the descriptions and comments transmitted by the ancient writers, of the designs that were made in the seventeenth century, of every species of information in a word, and striving the while to catch the inspiration of the style of these inimitable works and to seize their very soul and life? After all is done, it will not do to say that we have resuscitated the work of the anflow sculptor; but we have done what we could to approximate to it. Such a process is the more legitimate in history because language permits of duplicated forms unknown to marble. Nothing hinders us, indeed, from suppositions. A writer's conscience should be may, provided he presents as certain what is cortain, as probable what is probable, as possibin what is nossible. In those parts of our narrative where the foot siles between history and legend, it is only the general effect at which

we should aim." Let us see now how M. Renan applies these principles to the portrayal of the momentous events which took place on the Sunday following the Friday on which Jesus was crucified. 'Jesus," he rays, "though taiking incessantly of resurrection and a new life, had never said very distinctly that he would rise again in the flosh. The disciples, during the hours immediately following his death, had no definite hope in this regard. Indeed, the feelings which they naively confide to us imply that they supposed that all was over. They mourn and inter their friend, if not like the vulgar dead, at all events like a person whose loss is irreparable. They are grief stricken and broken bearted. The hope which they had cherished, that their eyes should see the salvation of Israel secomplished is proved to have been vanity. The may be described as men who had lost a great and dear illusion.

"For outhusiasm and love, however, there

are no situations without remedy. They make sport of the impossible, and rather than forego hope, do violence to all reality. Not a few of the Master's words that would now be recalled. and especially those by which he had foretold his future alreat, might be interpreted in the sense that he would come forth from the tomb, Such a belief, moreover, was so natural that the faith of the disciples would have been equal to creating it out of the whole cloth. The great prophets Eucch and Eighh had never asymldeath. People, indeed, were beginning as we learn from the Taimud) to believe that the patriarchs and the mea of the highest order under the old law were not really dead. but that their bodies were alive and animated within their sepulchres at Hebron. What comes to pass for all men who have thrown a spell over their fellows could not full to come to pass for Jesus. The world, accustomed to ascribe to them superhuman virtues, cannot conceive that they should undergo the unjust, revolting, iniquitous law of death to which the common herd of mankind are subject. At the moment when Mohammed expired, Omar darted out of the tent, cimetar in hand, and declared he would lop off the head of the first man who dared to say that the prophet was no more. Death is a thing so absurd when it strikes a man of genius or the man of a great heart that humble folk do not believe in the possibility of such a biunder on the part of nature. Heroes do not die. True existence, indeed, what is it but the life which s perpetuated for us in the heart of those by shom we are beloved? That adored master who for years had faidlied with joy and hope the little band of followers that pressed around im, would be be suffered to lie and rot within the grave? No: he had lived too long and too intensely in those who bore him company, not

to have them aftern after his death that he was "The day which followed the burial of Jesus Saturday, April 4, A. D. 33) was filled with thoughts like these; the disciples would of course refrain from all manual labor, on ac count of the day being the Jewish Sabbath. But never was rost more fruitful. Caristian consciousness had that day only one object present to it-the Master laid in the temb women especially enveloped him in spirit with their tenderest caresses. Their thoughts do not for an instant quit their sweet friend iying amid fragrant herbs, whom wicked men have put to death! Ab, beyond doubt, angels encircle Him, and veil their faces in his shroud He said, indeed, that he would die, that His death should be the salvation of the sinner. and that He would live again in the kingdom of His Father. Yes, He will surely live again; (nod with not leave His Son a prey to hell; He will not suffer His chosen one to see corruption. That tombstone which weighs Him down, what of it? He will lift it up; He will ascend to the right hand of His Father, whence aforetime He descended. And we shall see Him once more; we shall hear His toughing voice; we shall revel anew in His teachings, and they will have slain Him all in vain. The belief in the immortality of the soul,

which, under the influence of Greek philos only has become a dogma of Christianity, per-mits us to readily make the best of death, since under this hypothesis the dissolution of the body is only a deliverance for the soul, reensed heaceforth from oppressive bonds, apart from which it is quite capable of existing. to the Jews this theory of man, regarded as a compound of two substances, was not altogether lear. For them the reign of God and the reign of the spirit consisted in a complete trans formation of the earth and in the annihilation of death. To acknowledge that death could be victorious over Jesus, over Him who had come to put an end to its empire. was the height of absurdity. The mere idea that He could suffer had, in other days, revolted his disciples. The latter, then firmation. A keen-sighted man might have

engaged that day in performing the veritable -resuscitating Jesus in its heart by the intense love it bore him. It decided that Jesus was not dead. Love, in these impassioned bo oms, was verily stronger than death, and as i is the property of passion to be contactous to kindle like feelings as with a torch, and to go on propagating itself indefinitely, Jesus, in one sense, at the hour we have now read already risen. Let a trivial material fact per mit affection to believe that his body is no longer here below, and the dogma of the resur-rection will have been founded for eternity.

"This was precisely what happened in circumstances which, although partly obscure owing to the incoherence of the traditions, and above all to the contradictions they present may be nevertheless recounted with a tolerable degree of probability. On Sanday merning at very early hour, the Galilean women who or Friday evening had hastily embalmed the body, came into the sepulchre, where it had been rovisionally laid; these women were Mary lagdalen, Mary Cleophas, Salome, Joanna wife of Khouza, and some others. It seems probable that they came separately: for, while it is difficult to cast doub on the tradition of the three Synoptic Gospels, according to which several came to the tomb, it is certain, on the other hand, that, in the two most authentic narratives of the resurrection. Mary Magdalen has a rôle to herself. In any case she took, at this solemn moment, an altogether predominant follow, step by step, for she bore that day, for one momentous hour, all the traval of the Christian conscience; her testimony it was that determined the faith of the future.

"Let us call to mind that the vault where the body of Jesus had been laid, had been recently garden near the place of execution. It had ecause the hour was late and his follower were unwilling to violate the Sabbath. Th first Gospel nione adds a circumstance, namely that the vault belonged to Joseph of Arimnthea As a rule, however, the anecdotical details added by the first Gospel to the common fund of tradition are valueless, especially when the last days of the life of Jesus are in question. The same Gospel mentions another detail which, in view of the silence maintained by the other narratives, is nowise prebable. We refer to the story of the seals imposed, and the

watch said to have been sot over the tomb. Now, when Mary Magdalen arrited on Sunday morning, the stone by which the tomb door had been fastened was not in its place. The vault was open. The body was no longer there. The idea, however, of a resurrection was as yet but slightly developed in her mind. What was filling her soul was a tender regret and a desire to render the last sad offices to the body o her divine friend. Accordingly, the first feel ings aroused were surprise and grief. The disappearance of the beloved body deprived her of the last solace on which she had been counting. She was never then to touch Him with her hands again! And what had become of Him? The idea of a desceration suggested itself and revolted her. Perhaps at the same time a gicam of hope crossed her mind. Without lesing an instant, she runs to a house where Peter and John were abid-ing together. They have taken out the body of the Master,' she said, 'and we know not where they have laid Him,' The two disciples rise up hastily and run at full speed to th sepulchre. John the younger arrives first. right. The tomb was empty. The linea cloths which had served for burial wrappings were scattered about the vault. Peter comes up in his turn. Both go into the sepulchre, examine the grave clothes, which, no doubt, were stained with blood, and observe in particular the face cloth which had been wound about the head, rolled up by itself in a corner. Peter and John go back to their home exceedingly troubled; if they do not pronounce the decisive word, 'He is risen,' we may say that such a deduction was irrevocably drawn.

"Now, when Peter and John were gone out of the garden Mary remained alone beside the vault. She was weeping passionately. A single thought filled her mind. Where had they laid the body? Her woman's heart did not go beyond the longing to clasp the beloved form once more in her arms. All at once she hears a slight noise behind her. A man is standing there. She supposes at first that it is the borne him hence, tell me where thou hast laid him, that I may take him away.' For all renly she hears herself called by her name Mary! It was the voice which had so often thrilled her. It was the accent of Joseph my master?' she eries. She would fain touch him. A sort of instinctive movement impelher to kiss his feet. The airy vision glides aside, and says to her, me not!' Gradually the apparition vanishes. But love's miracle is wrought, What Cephas could not do, Mary has done, She has known how to call forth life, a mik and penetrating voice, from out the empty tomb. We are concerned no longer about drawing deductions or framing conjectures. Mary

has seen and heard. The resurrection has its first immediate witness. Wild with love, crazed with joy, Mary ran back into the town and told the first disciples that she met. 'I have seen Him; He has spoke o me.' ifer intensely excited imagination, her broken and inconsequent talk, made some regard her as demented. But Peter and John on their side, recount what they he Other disciples go to the tomb and find it even so. It became the settled conclusion of al this first group that Jesus was risen. Not a few doubts still lingered; but the conviction felt by Mary, Peter, and John imposed upon the rest. In later times people called this 'Peter's vision,' Paul. n particular, says not a word about Mary's vision, and ascribes to Peter all the honor con terred by the earliest apparition. But such a orm of expression was extremely inexact l'eter saw nothing but the empty tomb, the face cloth, and the shroud. Mary alone loved ardently enough to transcend nature and bring back to life the phantom of her precious Lord. In this sort of wonderworking crises, to see after others have seen, is nothing he whole merit lies in being the first to see for the others subsequently model their vis on the received type. It is the property of fine organizations to conceive an image promptly and definitely through a kind of secret artistic sense. The glory, therefore, of the resurrection belongs to Mary Magdalen. After Josus Mary did the most for the foundation of Christianity. The wraith created by the delicate senses of Magdalen still hovers over the world. Queen and patron saint of idealists Magdalen knew better than any other how to give her dream a positive, affirmative form, how to impose on all the rest the holy vision of her impassioned soul. Her majestic, woman ike averment, 'He is risen,' has become the basis of the faith of manking. Impotentrea on, get thee hence! Come not hither to apply thy cold analysis to this master-plece of deality and love! If wisdom must renounce he task of consoling this poor human race, be trayed by destiny, let dementia make the venture. Where is the sage who has infused so much of joy into the world as the ghost-

'Meanwhile the other women, who had bee st the sepulchro, were spreading various reports. They had not seen Jesus, but they spoke of a man in white, whom they had caught sight of in the vault, and who had said unto them: He is no tonger here, return into Galileo he goeth before you, there shall ye see him.' It may have been the white grave clothes that gave rise to this hallusination. Or it may be that they saw nothing, and only began to talk about thefr vision when Mary Magdalen had narrated her own. As a matter of fact, according to one of the most authentic texts, they kept silence for some time, a silence which wa afterward attributed to terror. However that may be, these stories went on growing bigge hour, and undergoing strange distortions. The man in white becomes the ange

haunted Mary Magdalon?

shining like snow, and that his countenance was like lightning. Others spoke of two angels sitting, the one at the head and the other at the foot of the sepulchre. By evening. perhaps, not a few persons had already got so angel descending from heaven and rolling back the stone, and Jesus breaking forth amid loud crash, as of an earthquake. These persons no doubt varied a good deal in their testi mony: undergoing the influence of another's imagination, as invariably happens among humble folk, they would lend themselves to all kinds of embellishment, and participate in the creation of the legend which was springing up round them and concerning them.

"It was a distracting and decisive day. The little Christian community, we must remem ber, was greatly scattered. Some of its mem bers had already set out for Galilee; other were in hiding from fear of the Jews. Friday's deplorable scene, the heartrending spectacle that had passed before their eyes when they had seen Him, of whom so much was hoped ending on the scaffold, without His Father coming to deliver him, had, no doubt, shaker the faith of more than one. The tidings brought by the women and by Peter only met n several quarters with ill-dissembled incredulity. Various accounts crossed each other the women ran here and there with strange and ill-matched stories that vied with one another in exaggeration. The most opposite feelings came to light; some were still bewalling the sorrowful event of two days before; others were already exulting; all wer disposed to accept the most extraordinary re-ports. Nevertheless, the distrust inspired by the super-excitation of Mary Magdalen, the slight influence possessed by women, and the incoherence of their stories produced misectancy of new visions, which, indeed, could was altogether favorable to the propagation of strange rumors. Had the whole of the little Church been assembled together, logendary creation would have been Impos who knew the secret of the body's disappear ance would probably have cried out against the error. But amid the confusion that prevailed the door was opened to the most fruitful misunderstandings.

"It is a neculiarity of those spiritual states that give birth to eestacy and hallucinations to be contagious. The history of all great religious crises proves that visions of this kind are sell propagated; in an assembly of persons filled with the same belief it is only necessary for one member of the company to declare that he sees or hears something supernatural in order that the others shall see and hear it too Among the persocuted French Protestants the report was spread one day that angels had been heard singing psalms on the ruins of one of their meeting houses that had been recently thrown down; all ran there, and all heard the same padm. In cases of this kind it is the most ardent that lay down the law and rogulate the warmth of the common atmosphere The spiritual exaltation of a few is communi cated to all; nobody is willing to be left out, or to neknowledge that he is less favored than others. Those who see nothing are carried away by sympathy, and end In believing either that they are less clearsighted, or that they do not read aright their own sensations; in any case they are careful to hold their peace, for by speaking they would prove a kill-joy, would dopress the others, and ould play an offensive rôle. When, accordingly, an apparition takes place in such reunions, it is usual for everybody to see it or take it for granted. We must keep in mind, morsover, went was the plane of intellectual culture among the disciples of Jesus. What we call a weak head may easily go with exquisite goodness of heart. The disciples believed in phantoms; they supposed themselves surrounded by miracles; they had no part nor lot in the positive science That science was the exclusive possession of a tow hundred men who were with the Greek culture. The common people tine, from this point of view, was one of the most backward countries. Of all the Palestini ans, the Galileans were the most ignorant and the disciples of Jesus might be reckoned among the lowlie-t folk of Gallies. In such t community, belief in signs and wonders met with the most extraordinary facilities for prop agation. Once the report of the resurrection of Jesus got abroad, it was inevitable that numercus visions would take place. And so in fact they did.

"In the course of the same Sunday, at a late hour of the forenoon, when the stories of the women had already begun to circulate, two discipies, one of whom was called Computers or Cleophus, set out on a little journey to a village named Emmans, situated at no great distance from Jerusalem. They were talking together about the things which bud happened, and were plunged in serrow. On the way so unknown companion joining them asked the reason of their distress. 'Art thou then the only stranger in all Jerusalem," was their reply," tha thou hast not known the things which are come to pass there in these days? Hast the not heard tell of Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people? Knowest thou not how the priests and the rulers have had him condemned and crucified? We trusted that it had been He, which should have redeemed Israel, and lo, now, this is the third day since all these things came to pass. Yea, and this morning certain women of our company, which were early at the sepulchre made us astonished; they found not his body but they declare that they had a vision o angels which said that he is alive. Certain o us, thereupon, went to the sepulchre, and found it even so as the women had said; but Him they saw not.' The unknown one was, it seemed, a plous man, well versed in Scripture, quoting Moses and the prephets. These three honest fellows struck up a friendship, As they drew nigh to Emmaüs and the unknown one made as if he would go on further, the two disciples begged him to join them in their evening ment. The day was far spent; at such a time the recollections of the two disciples would naturally become more poignant. This bour of the evening meal was that which all of them recall with most delight and melancholy. How often, at such a moment, had they seen their beloved master forgetting the weigh of the day in the relaxation of light bearted chat, and refreshed with a few drops of some noble wine, tell them of that fruit of the vine that He would drink with them anew in His Father's kingdom. The gesture that He would make as the custom of the head of a household among the Jews, was profoundly graven on their Immersed in their soft sorrow they forget it is a stranger present; is rather Jesus that they see taking the brend, then breaking it and giving it to them. To such a degree are they preoccupied with these fond recollections that they scarce y perceive that their companion, anxious to press forward on his road, has left them. And when they were come out of their reverie they said one to another, 'Did we not feel some thing strange? Rememberest thou not how our hearts burned within us while He talked with us by the way? 'Aye, and the prophecies that he quoted clearly proved that the Chris ought to have suffered in order to enter into His glory. Didst thou not recognize Him by the breaking of the bread? 'Yea, till then our eyes were blinded; they were opened when He

returned in haste unto Jerusalem. Now, It came to pass that at this very time the principal group of the disciples was gathered together around Peter. The night was fully come. Each was communicating his im-pressions, and what he had heard others say. Aiready the general belief would have it that resuscitated. When the two dis-Jesus was resuscitated. When the two dis-cipes came in the others hastened to recount them what was called Peter's vision. The life again. The little Christian community was of the Lord; it was told how his raiment was a newcomers, upon their part told, what had come spread by very diverse channels, and that no

vanished out of our sight.' The two disciples

were convinced that they had seen Jesus, and

to pass during their journey, and how they had recognized Jesus by His breaking of the bread. The imagination of all present was intensely xeited. The doors were closed, for they were In terror of the Jews. All Oriental towns are tute after sunset. Now and then within the darkened chamber the stillness would be very eep; all the little noises made by accident would be interpreted in conformity with the universal expectation. Suspense often engenders the object waited for. During an instant's silence ome light breath of air may have floated over the faces of those present. At such decisive bours a puff of wind, a creaking window, a chance murmur has fixed the faith of nation or centuries. At the same time that the breath of air made itself felt, it was imagined that sounds were heard. Some said that they had distinguished the word & halom, 'happiness' or 'peace.' This was the customary salutation of Jesus, and the word by which He announced His presence. No doubt seems possible; Jesus is present; He is here among His gathered disciples; it is His beloved voice; not one has failed to recogniz t. Such a fancy was the more easily adopted secause Jesus had told them that whenever two or three should be gathered together in His name He would be there in the midst of It became, therefore, an accepted fact that on lunday evening Jesus had appeared in a meeting of His disciples. Some pretended that they had detected the print of the nails in His hands and His feet, and the mark of the spear stroke in His side. According to one widely-apres tradition, it was on this vory evening that He reathed on his disciples the Holy Ob all events, the notion became current that His

Such were the incidents of the day which determined the fate of humanity. The opinion that Jesus was risen became irrevocably estat lished. The sect which men had expected to exterminate by slaying its master was hence-

forth assured of an immeasurable future.

M. Renan points out however, that a few oubts were still raised. "The Apostle The who had not been present at the gathering on Sunday evening, confessed that he could bu envy those who had seen the print of the spear later he was satisfied. But on Thomas there has ever rested a faint stain, a kind of mild reproach. By an instinctive perception of exte deliency it came to be understood that the ideal would not be touched of hands; that it has no need to undergo the rude tests of experience. Notime tangere is the secret of all great oves. The sense of touch leaves nothing to faith ; the eye, a purer and nobler organ than the hand, even the eye that nothing soils and by which nothing is sollable, soon became a superfluous witness. A curious sentiment began show Itself; every species of hesitation seemed a lack of loyalty and love; people were ishanied to stay behind; they forbade themselves the wish to see. The dictum, bappy are they who have not seen and yet have behoved,' became the key of the situation. was felt that there was something more generous in believing without proof. The true heart-knit friends of Jesus tike St. John! did not wish to have any vision, just as in later days St. Louis refused to be a witness of a Eucharistic miracle, that he might not deprive himself of the morit of faith. There was evinced from this time forward in the matter of credulity an astounding emulation nd a kind of bidding one against the other. Merit consisting in believing without baving seen, faith at any price, gratuitous faith; faith carried to the pitch of folly was lauded as the highest of spiritual gifts. The credo quia absurdant is henceforth founded; the law of Christian dogma will follow a strange progression that will stop at no impossibility; a sort of chivalrous sentiment will forbid the faithful to look back. The degmas dearest to piety, those to which it will cling most frantically, will be precisely those that are most repugnant to reason, in consequence of the touching idea hat the moral value of faith is augmented in proportion to the difficulty of belief, and that o proof of love is offered when we acknowledge what is clear. The first days that followed the death of

lesus were, as we have seen, an intensely feverish period, during which the faith inebriating one another, so to speak, and adopting each other's dreams, held each other in a close embrace, and helped to lift each other to the exulted conceptions. Visions were incessantly multiplied. It was usually at the evening meetings that these took place. When the doors were shut, and everybody was possessed with the same fixed idea, the first one who Schulom, 'Penco be unto you,' gave the signal. All listened, and presently they would all hear the same thing. Then was there great joy fo these simple souls to know that the Master was in the midst of them. Each bung upon the weetness of this thought, and would fancy himself favored with some private colleguy. Other visions were fushioned after another pattern and recalled that of the Emmans wayfarers, At meal time certain of the faithful would see Jesus appearing at their side, taking up the bread, blessing it, breaking it, and offering it to them whom He had honored by the vision. In the course of a few days a whole cycle of stories, quite divergent in their details, but inspired by one and the same spirit of love and unquestioning faith, grow up and spread abroad. It is the greatest error to suppos that legend needs much time for its evolution. Legend is born sometimes in a day. On Sun lay evening, (April 5, A. D. 33) the resurrection of Josus was accepted for a reality. One week afterward the notion of the life beyond the grave that He was conceived as leading, was fixed in its essential features."

But what was the homely material fact which alone offered room for such hallucinations? How does M. Renan account for that disappearance of the body, but for which no vision rould have come, even to Mary Magdolen? In another chapter will be found all that he cares to offer in the way of conjecture on this matter. "Scarcely have we thought till now." he says, "of raising an idle and un-answerable question. While Jesus was being resuscitated in the sole veritable that is to say, in the heart of those who loved him-while the unshakable conviction of the Apostles was taking shape, and the world's faith was moulding-in what unnoticed corner were the worms devouring the insuimate body which on Friday evening had been laid in the temb? As to this detail we shall forever be ignorant, for about this Christian traditions can naturally tell us nothing. It is the spirit that quickeneth; the flesh profiteth nothing. The resurrection was the triumph of an idea over reality. When once the idea has entered into its immortality, what mattereth

'About A. D. 80 or 85, when the present text f the first Gospel received its latest additions the Jews had already on this point a fixed opinion. If they may be believed, certain of the dis siples had come during the night and stolen the body. The Christian conscience took alarm at this rumor and in order to cut the ground from under such an objection, it fabricated the the sepulchre. This circumstance, found only in the first Gospel, commingled with legends of vory slight authority, is no wise admissible But the explanation given by the Jews, although not susceptible of refutation, is far from be wholly satisfactory. We can scarcely admit that they who believed so firmly in the resuscitation f Jesus were the very persons who had carried away His body. However lax and in quent the faculty of reflection may be among uneducated and superstitious men, we can hardly conceive of such a strange illusion. We must bear in mind that the little Church was at this moment completely scattered. There arrangement for official publication. Be sprang up here and there and came togother as they The contradictions in the narratives that remain to us with regard to the incidents of Sunday morning, proved that reports were

reat pains was taken to make them agree. It possible that the body had been taken away by certain of His disciples and carried by them into Galitee. The others, who remained at Jerusalem, might have had no knowledge of their action. On the other hand, the disciples who may have carried the corpse into Gallieo could have had at first no knowledge of the stories that were gaining currency at Jerusalem; so that the belief in behind their backs, and subsequently have taken them by surprise. They may have of-fered no protest, and had they offered any it would have been whelly futile. When miracles are in question, a tardy rectification might as well not be made at all. Never has a materia difficulty hindered a sentiment from develop ing itself, and creating the fletions that it needs In the recent story of the miracle at La Salette the delusion has been conclusively exposed this does not prevent the memorial church from rising, or deter the faithful from a pligrimage.

"We may also be permitted to conjecture that

the disappearance of the body was due to the

Jows. Perhaps they fancied they could thus

avert the tumultuous scenes that might take

place about the corpse of a man so popular as Jesus. Perhaps the design was to prevent His disciples from giving Him a noisy funeral, or rearing a tomb to this just man. Who knows in fine, whether the disappearance of the corpse was not the work of the owner of the garden or of the gardener? This owner, according to all likelihood, was a stranger to the sect. They had cho walt because it was the nearest to Golgotha. and because they were in a hurry. haps he was displeased at that trespass upor his property. To tell the truth, however, the details reported by the fourth Gospel the grave clothes left in the tomb, and the napkin carefully folded by itself in a corner—scarcely accord with such an hypothesis. The las

with bands; solicitude about the tollet was imprecible left in the tomb, and the napkin arrafully folded by itself in a corner—scarcely covered with such as hypothosis. The last covered with such as hypothosis, The last covered with such as hypothosis. The last covered with the words of the last covered with extending the last covered with the words of the last covered with extending with extending the last covered with extending with extendin

tion of the Christian mind in the period which followed the crucilizion, and witnessed the evolution of the legend of the resurrection. We must here coufine ourself to saying that the author's view of these phenomena may be distinctly enough inferred from his account of the circumstances in which the story of the resuscitation of Jesus was engendered. To his description of the communistic institutions organized and for a time maintained by the small brotherhood of Christianized Hebrews at Jerusalem it will be more convenient to refer bereafter in reviewing Renan's life of Saint Paul, and the partial approximstions toward a communal society made by some of the churches founded in the Gentile cities. But we would not take leave of this book, which is essentially introductory to the great missionary work with which the will be mainly occupied in the concluding volumes of his history, without adverting to one feature of his elaborate and luminous picture of Mediterranean civilization at the speek when Christianity first essayed to convert and conquer it. To comprehend, indeed, the revolution which was about to be effected, it is indispensable to gain a clear notion of the political and social condition of the countries wherein Jewish propagandism had already opened furrows which the Christian preaching was to fertilize. It is M. Renan's conviction that the results of this inquiry prove that the conversion of the world to Jewish and Christian ideas was inevitable. and that we ought to be astonished only by one fact, namely, that this conversion took place so slowly and so late.

We can mark only what M. Renan has to tell us with regard to the certain aspects of the political situation. "All authority was concentrated at Rome and in the legions. There took place the most disgraceful and degrading scenes. The Roman aristocracy, which had conquered the world, and which, on the whole, continued to manage the public administration under the Cassars, abandoned itself to the most frantic saturnalia of crime whereof the world holds record. When Cresar and Augustus established the autocratic principle they discerned, with perfect correctness, the wants of their time. The world had sunk so low from a political point of view that no other form of government was any longer possible. Since Rome had conquered innumerable provinces, the old constitution founded on the privileges of patrician families, a kind of stubborn and illnatured Tories, could no longer subsist. But Augustus had failed to fulfil all the duties of a true statesman, when he left the future to chance. Without a fixed plan of inheritance, without definite rules of adoption, without provisions for election, without constitutional imits. Cosarism was like a colossal load upon the deck of an unballasted vessel. The most frightful shocks were inevitable. Thrice in one century, under Caligula, under Nero, and under Domitian, the most tremendous power that has ever existed fell into the hands of execrable or unbridled men. The result was horrors that have hardly been surpassed by the monsters of the Mongol dynastics. In this fatal series of sovereigns we are almost reduced to finding excuses for a Tiberius, who was not utterly wicked until toward the end of his life; for a Claudias, who was only eccentric, awkward, and surrounded by bad advisers. Rome became a school of vice and crucity. We should add that the base forms of immorality came principally from the East, from the low-caste parasite those infamous ereatures that came pouring from Egypt and Syria into Rome, where profit-

ing by the oppression to which the real flomans were subjected, they made themselves all-pow-erful with the scoundrels who ruled. The most shocking ignominies of the empire, such as the apotheosis of the Emperor, his deffication during his lifetime, came from the East, and es pecially from Egypt, which was then one of the most corrupt countries on the earth.
"The genuine Roman spirit, as a matter of

fact, still lived. The noble traits of humanity were by no means extinguished. A majesti tradition of pride and virtue was transmitted in certain families which came into power with Nerva, which produced the splender of the age of the Antonines, and which found an elequent interpreter in Tacitus. A period which was training such thoroughly upright minds as those of Quintillian, Pliny the Younger, and Tacitus, was not a period for which men needed to despair. The nauseous flooding of the surface had not reached the great substratum of seriousness and integrity which existed in the better Bo man society. Some families still offered models of order, of devotion to duty, of concord, of steadfast virtue. In the noble houses might be found admirable wives admirable sisters Was ever fate, for example, more touching than that of the young and chaste Octavia, the daughtor of Claudius, the wife of Nero, who, amid al kinds of infamy, remained pure, and who at the age of 22 was slain without ever knowing the taste of happiness? Women honored in the inscriptions on their graves by the once married are far from rare. Wives acshared their noble deaths. The old Roman simplicity was not yet lost; the education of children was serious and painstaking. High born women would spin and weave with their own hands; solicitude about the tollet was almost unknown in the best families. Exemplary statesmen like those who in Tra-

of the cities and cities. Kingdoms almost is the provinces and cities. Kingdoms almost is dependent still subsisted in Palestine, a Syrin, in Asia Minar, in the lesser Armenia, and in Thrace, under Rome's protection. These kingdoms only became dangerous is Calgania's necession to lower, because he neglected to follow the large and profound policy that Augustus had devised. The free cities and they were numerous, were governed by their own laws; they had legislative powers, and all the civil magistrates pertaining that autonamous state; up to the third centure mainteipal decreas were pronounced in he mame of the Senate and the people. The incurrences; they were everywhere center formances; they were everywhere centers of public oninen and public netion. The greater part of the cities were, unled diverse titles, little commonwealths. The municipal spirit was very strong; the had less nothing but the right of making aron one mother; calanitous right which had made the world a field of carnage. The blessings applied to the made the world a field of carnage. The blessings enforced on made the best of making at the supplier of the cities and the latest per content of the cities were and the part of the cities were unless the content of the cities were unless the cities were unless the content of the cities were unless the cities were cities and the

of public opinion and public action. The streater part of the cities were, unled diverse titles, little commonweaths. The manicipal spirit was very strong: ter had lest nothing but the right of making ar on one another; calamitous right which is made the world a field of carange. The blessings conferred on mankind by the Roman pepile were the thome of declamations, sometimes lusome but to which it would be ungst to dony some sincerity. The worship of Broman Fence, the idea of a widdemocracy, organized under the Widemocracy, organized under the Widemocracy of the Common patrings. With regard to Syria, Asia Minor, and Fappi it may be said that liberty no wise sufferfrom the Roman conquest. These countries had long been dead to political existence of had never known what it is.

The world, in fine, notwithstanding these actions of provincial Governors and the activities of the political existence of had never known what it is.

The world, in fine, notwithstanding these actions of provincial Governors and the activities of the provincial Governors and the activities of an activities of an activities from an autocratic of violence inseparable from an autocratic fine help, from many points of view, had now before been so happy. A system of administration, radiating from a distant centro, was actived and the care of hero, only affected a life of the republic had not even the ergeliance of the province of an individual was compelled to share a farty quarrely were had been provinced to the fine of the province of an individual was compelled to share a farty quarrely were had been provinced to be active to the fine of the share of the shar stop it. Now the Heliente republication and Christianity impossible; Judali it not been trammelled by the pressure Rooma authority would have sufficient it. What prevented the Pharisces from Christianity was the Roman magistrate